

[CONTINUED.]

This one-sided indictment was in due course of time, set down for trial. It therefore became necessary for Mr. and Mrs. Bliss to prepare for their trial. Accordingly, in order to have the benefit of the advice of the guides, the man, who was sitting with him, was controlled by his body guide, "Billy the Bootblack." By the latter it was told that it was deemed of the greatest importance, by the band of guides, that Thomas R. Evans should be seen and interviewed at the earliest possible moment, as his testimony would prove Harrison's story to be wholly false. He was concerned with himself and Bliss in getting up the altered and doctored

At length Wendell P. Bowman, Esq., was retained and became the counsel for the defense. Evans could not be heard from, he being still away on the business expedition mentioned, and he whereabouts unknown. Mr. Bliss went to Baltimore, hoping to find Evans there, and talked for some time with him. He failed, and returned disappointed. He was controlled soon after his return, when "Billy" said that the spirit enemies of the medium had exerted all their psychological power to prevent his return, and that he would not return and stand his trial; but that the band of guides had proven too strong for them and had defeated their pernicious scheme. On Mr. Bliss coming back to Philadelphia he admitted that the spirit enemies had felt on his return to Philadelphia he had felt an almost irresistible purpose not to return but that his sense of honor had sustained him against the pressure to act in that unwise manner.

heavens, shall take the place of the institutions of darkness, and the angels of light and persons of heaven, shall have characterized human life through all the ages.

"I am here as one member of an association in the heavens formed for the express purpose of indicating to the human mind the principles which regulate its underlying principles; and to unfold to the human understanding a correct, because a natural system of life, which shall dispense with those that are casual and arbitrary, and which shall be God's laws, not man's. That is to say, which shall actualize and externalize itself in methods which shall not, in any sense, be oppressive, or in contravention of the inalienable rights to life, liberty and the pursuit of happiness."

"The obstacles which are in the way of the progress of this movement are many and great. But the workers are more and their power greater." So we pray, boldly and hopefully, knowing that the power of truth and the education of the earthward from the heavens are all sufficient for the accomplishment of the end desired. We

MR. EDITOR: To resume The materialize:

For Mind and Matter

other room out of sight, and then we could see if
wasn't you talking?" "If she talks, and you see
that she's talking, then that's that," said the
other. "It is her talking, and not me in the other
room." "If she could do it with you in the other
room, I should think she could do it with you
here," said the first. "I have to have talk with
you much from the medium's lungs to get enough
to talk, that Minnie cannot use her organs; they
are so weak it would hurt her. But, by going into
the other room in the dark, I can give back enough
to get her to talk. I can't do it here, but I
[will] weaken me just so much as I give back. Now,
if you will keep quiet, I will try to do what I
wanted to do first. I have had to use up so much
of my power in this room, that I can't do it
any more. Now, think can I will try. He did
not succeed. Then he returned from the room; as-
cended the rostrum and walked into the cabinet
and closed it, without speaking. I presume he
was speaking to the medium, and that he was
exhausting his strength, he came out and said: "I
was desirous to explain it to you, but I thought the

ssibility be good. The Shakers form a community built on this rotten foundation. They destroy a family, root and branch. They have no place for love, and enter into a determined and organized fight with the God of Nature, who, by the strongest passions and impulses He has ever implanted in the human soul, has commanded them to establish

(There is no better test of a new system of re-

Minor Mind and Matter

I have read with considerable interest, the articles that Shakeress woman, Miss Julia Johnson, appearing in your excellent journal. Her claim to a lofty level of Spiritualism among the Shakers is hardly justifiable, however, for Spiritualism, in some of its phases, is a very common occurrence, has prevailed all ages. The early Quakers, in one sense, were Spiritualists, and George Fox had the gift of healing by the laying on of hands. The Wesleys were Spiritualists, having the noises and the manifestations in their churches. The great seers, have called the world of great living souls of earth, gifted with the power to teach and uplift their kindred race, are conscious of inspiration and spiritual help. That there is Spiritualism among the Shakers I

govern than force or tyranny?
 It is secretly admitted by Shakers themselves,
 and generally known to the outside world, that
 the number of converts is increasing. Some of them have
 relied upon hired help. What is the matter?
 Why do the young, with few exceptions, leave
 when they attain to majority? Would they
 have them if there was more progress, more free-
 dom—more encouraging of spiritual gifts, decent
 dress, capable, sensible, reasonable arguments of
 sound, catholic, charitable rulings on the part
 of elders?
 How can Shakers urge us of the world to join a
 unattractive and dying institution?

into the room, and paid her respects to me alone. The size, form and height of this spirit, also the general features, were those of my cousin's wife, who passed on nearly thirty years ago. She appeared three different times, and it seems to me I cannot be mistaken as to her identity.

Those were all the special favors extended to me, save one from a male spirit who, several

THOS. R. HAZARD.
Vanduse, R. I., July 30, 1879.

To the Editor of Mind and Matter.

Yours, truly,
THOS. B. HAZARD.
Vanduse, R. I., July 30, 1879.

Mind and Matter.

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